

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lam Ra.*[1] *Telka*[w] (*she-that-afar-it* [w]/ *those*[w]) (*are*) The Book's[x] *Aya'te*[w] (*Qur'an's statements*) and a Qur'an manifester.	الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾
2. Often[2] when[o] long[3] who[r] unbelieved they[z] if they[z] were Muslims.	رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ﴿٢﴾
3. *Tharr*[4] ([*you*[s]] *let-alone/ forsake*) them eat they[z] and *yata-mattao*[5] (*let them relish the temporary worldly delights*) and *yulhe* (*entertainingly-preoccupy/ distract*) them the hope; so they[z] will know.	ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
4. And not We perished of a village[w] except for it[w] a book *ma'aloomon*[6] (*that which is known*).	وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾
5. Not surpasses of an *Ummaten*[w] (*generation/ community*)[w] its[w] *ajala*[7] (*term-limit*) and nor *yasta'akherona*[8] (*affirmably slacken tarrying they*[z]).	مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾
6. And they[z] said: *ya'ayyaha* (*O, you*[g]) who[x] *nozzela* (*had been iteratively descended*) on him The *Thekro* (*Qur'an*) verily you[g] (*are*) surely a maniac[9].	وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾
7. *Lawma*[10] (*why do not*) *ta'ateena*[x] ([*you*[s]] *produce/ cause to descend for us*)[x] by the angels, *en* (*if*) you [g] were of the *ssa'deqeena* (*always truth renderer*).	لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾
8. Not *nonazzelo* (*repetitively descend*) [*We*] the angels except by the right, and not they [z] were then *mundhareena*[11] (*ones given reprieve*).	مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾
9. Verily We, *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x] and verily We (*are*) for it[x] surely keepers-up[12].	إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

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[1] See the *Lexicon* attached to this *Translation* for commentary.

[2] The word "**رُبّ**" in "**رُبَمَا**" is an article of *multiplicity*, meaning "*often*!" Some say it is for "*paucity*," meaning "*little*!" However, currently, "**ربّما**" came to mean perhaps! See **القرطبي** and **الهادي**! What must be *noted* is that *some time*, by way of *elegance and eloquence*, in Arabic one *explicitly* expresses what he *implicitly* means by its *opposite*!

[3] The word "**يود**," translated as "*longs*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

[4] The word "*tharr*" = "*let alone, forsake*" has *no* English equivalent *per se*, so we *transliterate* and *parenthetically explain*!

[5] See the *Lexicon* attached to this *Translation* for this word, *generally* meaning: *taking temporary advantage of the worldly pleasures*.

[6] The word "*ma'aloom*"="**مَعلوم**," is a *subjective, singular, noun*! No English correspondent for it!

[7] The word "**الأجل**" means term-limit, see **اللسان**!

[8] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[9] The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" = an adjective!

[10] The two words "**لو ما**"= "**لو لا**"= "**هلا**!" When "**لو ما**" precedes a *present tense verb* that means to *urge* and *reproach*! See Arabic Grammar books or **القرطبي** in his explanation to this *Ayah*.

[11] The word "**منظرين**" is a *plural objective noun* for which there is *no* English equivalent, *they who are reprieved*!

[12] The word "**حافظون**" is rooted in "**حفظ**" which is "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

10. And *laqad* (*verily, already and affirmatively*) We sent [of] before you[g] in the [firsts'] (*ancients'*) sects[13].	وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ١٠
11. And not *yaátehem* (*comes to them*) of a messenger except they[z] were by him *yastah'zeona* (*affirmably jesting/jesting*).	وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ١١
12. Like *tha'leka*(*afar-that-it/*)[x] [*We*] thread it[x] in the criminals' hearts.	كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ١٢
13. Not believe they[z] by it[x] and *qad* (*already and affirmatively*) ceded[w] the dispensation[w] (*of*) [firsts] (*ancients*).	لَا يُؤْمِنُونَ بِهِۦ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ١٣
14. And had We opened on them a door from the Heaven[w] so *dhallo* (*they[z] continued/kept*) in it[w] *ya'arojona* (*curvilinearly ascend they[z]*).	وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ١٤
15. Surely (*then would have*) said they[z]: verily only (*had been*) closed our visions, rather we (*are*) people *mas'hooroona* (*we had been bewitched*).	لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ١٥
16. And *laqad* (*verily, already and affirmatively*) We made in the Heaven[w] zodiacs and We adorned/bedecked it[w] for the beholders.	وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦
17. And We kept-up[14] it[w] from every Satan *rajeemen* (*one who is ever multitudinously stoned*).	وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ١٧
18. Except whom[p] *istaraqa*[15] ([*he*] *stealthily stole*) the hearing then followed him a *she'habon* (*flamer-star*) manifester.	إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ١٨
19. And the Earth[w] We extended it[w] and We cast in it[w] anchors[16](*catches/fasteners/stabilizers*)and We sprouted in it[w] of everything *mawzoonen* (*that which is balanced and proportioned*).	وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ١٩
20. And We made for you[b] in it[w] livelihoods and whom[p] not you[c] (*are*) for him/it[x] surely *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).	وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ٢٠
21. And *en* (*not*) of a thing[x] except We have its[x] treasures and not *nonazzelo* ([*We*] *repetitively descend*) it[x] except by a *qada'ren*(*fate/standard*) *ma'aloomen* (*that which known*).	وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ٢١
22. And We sent the winds[w] impregnators[w]; so We descended from the Heaven[w] water[x] then *asqaynakum*[17] (*We availed its[x] drinking*) *to you[b]*) it[x]; and not you[f] (*are*) for it[x] surely storers.	وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ٢٢

[13] The word "**شيع**"= "sects" in the sense of a parties whose members *mutually follow and succor each other*!
[14] The word "**حفظناها**" is rooted in "**حفظ**" see footnote 14 above regarding "**حفظ**"!
[15] The expression "استرق السمع"= "سمع مستخفياً," hence *stealthily* stole the hearing! See الهادي!
[16] That is the mountains!
[17] The word "**أسقيناكم**" *rooted* in "**أسقى**" and *not* "**سقى**!" And "**أسقى**" means *availed water for drinking*! See**الراغب**!

23. And verily We, surely [*We*] quicken and *nomeeto*[18] (*We deaden*); and We (*are*) The Heirs.	وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾
24. And *laqad* (*verily, already and affirmatively*) knew We the *mustaq'demeena*[19] (*affirmed-antecedents*) of you[b] and *laqad* (*verily, already and affirmatively*) knew We the *must'akhereena* (*slackened-tarriers*).	وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾
25. And verily your[t] Lord He throngs them; verily He (*is*) *Hakeemon*[20] (*infinite hekmah*[21] *Possessor*) Omniscient.	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾
26. And *laqad* (*verily, already and affirmatively*) We created the mankind of *ssalssa'len* (*dry-clay*) of *hama'en* (*dark-odorous-ooze*) *masnoonen* (*dark fermented ooze which is smoothened*).	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾
27. And the Jann[x] (*plural of Jinn*) We created it [x] of before of the hot wind's fire[w].	وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾
28. And *edh* (*when/whence*) said your [t] Lord for the angels: verily I am creating a human of *ssalssa'len* (*dry-clay*) of *hama'en* (*dark-odorous-ooze*) *masnoonen* (*dark fermented ooze which is smoothened*).	وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾
29. So *edha* (*if/when*) *sawwaytoho* (*I erected/evened/set him*), and I blew in him of My *Rou'he* (*Soul*), then let-fall you [z] for him kowtowing.	فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾
30. So kowtowed the angels all (*of*) them wholes.	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾
31. Except Iblis *aba*[22] (*categorically refused*) [*he*] to be [*he*] with the *sa'jedeena* (*they that are kowtowing*).	إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾
32. Said [*He*]: O, Iblis, what (*is*) for you [g] that not [*you* [s]] be with the *sa'jedeena* (*kowtowing-they*).	قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾
33. Said [*he*]: not [was] [*I*] to kowtow for a human You [g] created him of *ssalssa'len* (*dry-clay*) of *hama'en* (*dark-odorous-ooze*) *masnoon* (*dark fermented ooze which is smoothened*).	قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾
34. Said [*He*]: so let-egress [*you*[s]] from it[w] so verily you[g] (*are*) *rajeemon* (*one who is ever multitudinously stoned*).	قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾
35. And verily on you[g] (*is*) the curse[w] to the *Deen's*[23] (*Requital's/Judgment's*) Day.	وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾
36. Said [*he*]: my Lord then let-reprieve me [*You* [s]] to a day (*to be*) resurrected they [z].	قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

[18] The word "أمات," in "نُميتُ" is the *transitive verb to deprive* of life! See *Merriam Webster's Unabridged Dictionary*!
[19] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[20] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[21] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[22] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!
[23] That is the Day of Judgment!

37. Said [*He*]: So verily you[g] (*are*) of the *mundhareena* (*they who are: deferred/ reprieved*).	قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ٣٧
38. To[day] (*of*) the time the *ma'aloome* (*that which is known*).	إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ٣٨
39. Said [*he*]: my Lord, by what *aghawaytaney*[24] (*You* [g] *caused me to indulgently stray and be disappointed*) surely I assuredly[25] adorn for them in the Earth [w] and surely *aghweyannhum* ([*I*] *assuredly cause them to indulgently stray and so be disappointed*) wholes.	قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٣٩
40. Except Your[t] *eba'de* (*worshippers/ submitters/ slaves*) of them the *mukhlaseena*[26] (*they who are purified and saved*).	إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ٤٠
41. Said [*He*]: this (*is*) *Sseratton* (*single and a specific Path*) on Me straight (*it*[x] *is*).	قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٌ ٤١
42. Verily My *eba'de* (*worshippers/ submitters/ slaves*) not for you[g] on them an authority, except whom [p] *ettaba'a* ([*he*] *closely-followed*) you [g] of the *ghaweena*[27] (*strayers because of fallacious belief resulting in disappointment*).	إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ٤٢
43. And verily Hell[w] (*is*) surely their appointment (*as*) wholes.	وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ٤٣
44. For it[w] seven doors, for every door [of them] (*is*) a portion *magsoomon* (*one that is allotted*).	لَهَا سَبۡعَةُ أَبۡوَٰبٖ لِّكُلِّ بَابٖ مِّنۡهُمۡ جُزۡءٞ مَّقۡسُومٌ ٤٤
45. Verily the *muttaqeena* (*reverential guarders against Allah's displeasure*) (*are*) in gardens [w] and wells [w].	إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ٤٥
46. Let-enter it[w] you[z] by peace *aa'meneena* (*self-safety-securers*).	ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ٤٦
47. And wrested We what (*is*) in their hearts of rancor; brothers [*they*] (*are*) over couches mutually fronting (*tête-à-tête*).	وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ٤٧
48. Neither touches/betides them in it [w] a fatigue and nor they (*are*) from it [w] surely *mukhrajeena* (*expellees*).	لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ٤٨
49. *Nabbe'a* (*let inform you*[s] *by piece-of-significant-and-availing-news*) My *eba'de* (*worshippers/ submitters/ slaves*) surely I, I The *Ghafooro* (*iterative Forgiver*), *Raheemo* (*iterative mercy Giver*).	۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ٤٩
50. And that My torment[x28] it[x] (*is*) the torment[x] the painful.	وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ٥٠
51. And *nabbe'ahum* (*let you*[s] *inform them by piece-of-significant-and-availing-news*), *a'n* (*regarding*) *Ebraheema's* (*Abraham's*) guests.	وَنَبِّئۡهُمۡ عَن ضَيۡفِ إِبۡرَٰهِيمَ ٥١
52. *Edh* (*when/ since*) they [z] entered on him and said they[z]:	إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗا

[24] The word "غوى," in "أغويتني"="إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*! See اللسان!
[25] The "ل" in "لأزيّنن" and "لأغوين" are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here in both cases by "*assuredly*"!
[26] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!
[27] The word "الغاوين" strayers *because of fallacious belief resulting in disappointment for them*! See الراغب and اللسان!
[28] The word "عذاب"= "torment" is a *singular, masculine, subjective noun* in the Arabic language!

peace; said [*he*]: verily we (*are*) of you [b] *wajeloona*[29] (*they who are apprehensive*).	قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾
53. Said they[z]: let-not *tawjal*[30] (*feel you*[s] *apprehensive*); verily we *nobashsheroka*[31] ([*we*] *tell pleasant tidings to you*[g]) by an omniscient *gholamon*[32] (*boy*).	قَالُوا۟ لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾
54. Said [*he*]: have you [c] *bashsharto*[33] (*tell pleasant tidings to*) me albeit that touched/betided me the agedness; so by what *tobasheroona*[34] (*you* [f] *tell pleasing tidings to* [*me*]).	قَالَ أَبَشَّرْتُمُونِى عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾
55. Said they[z]: *bashsharnaka*[35](*we told pleasant tidings to you*[g]) by the right/truth, so let-not be [*you*[s]] of the despondents.	قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾
56. Said [*he*]: and who[a] [*he*] desponds of his Lord's mercy[w] except the strayers.	قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾
57. Said [*he*]: then what (*is*) your [n] *khattbo* (*serious-matter*), O, you the *mursaloona* (*sent-messengers*).	قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾
58. Said they[z]: verily we (*had been*) sent to a people, criminals.	قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾
59. Except *aala*[36] (*family/house/kin*) (*of*) *Lootten* (*Lott*) verily we surely (*are*) *munajjo* (*iteratively deliverers of*) them wholes.	إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾
60. Except his woman/wife we correlated[37] verily she (*is*) surely of the *gha'bereena*[x] (*residuals/remnants*) [x].	إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ ٱلْغَٰبِرِينَ ﴿٦٠﴾
61. So *lamma* (*when/whence*) came *aala* (*family/house/kin*) (*of*) *Lootten* (*Lott*) the *mursaloona* (*sent-messengers*).	فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾
62. Said [*he*]: verily you[b] (*are*) a people *munkaroona* (*unknown folks*).	قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾
63. Said they[z]: rather we came (*to*) you[g] by what they [z] were in it[x] dubitating they[z].	قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾
64. And *aa'taynaka* (*we came from afar to you* [g]) by the right, and that verily we (*are*) *ssadeqeena* (*always truth enforcers*).	وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾

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[29] The word "وجلون" = "*wajeloon*" is a *quasi-adjective noun* (صفة مشبّهة), see البصائر and إعراب القرآن، لمحمود صافي! There is *no* English equivalent for such a word *per se*! It means: *they who are apprehensive*!

[30] The word "توجل" is a *present* tense meaning "*feel apprehensive*," see the previous footnote above, 2712!

[31] The word *nobashshara* ="نُبَشِّرُ," has *no* English equivalent *per say*! So, we resort to *transliteration* and *parenthetical explanation*! It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "*grievous*" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them!

[31] The word "*gholamon*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

[33] Ibid!

[34] The letter "نْ" in "تبشّرون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "تبشّرون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[35] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر \ يُبشّر\مُبشّر!

[36] The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

[37] The word "قدّر" has several meaning, among them "*measured*" or *correlated* one thing with another as *having the corresponding characteristics*!

65. Therefore, *as're* (let-[you[s]] *nocturnally-ambulate/travel*) by your [t] family[w] by a segment of the night and *ettabe'a* (*let-closely-follow* [*you* [s]]) their rears and let not *yaltafit* (*side-glance*) an *ahadon*[38] (*lone/any-one*) of you[b] and let-proceed you [z] whence (*to be*) commanded you[z].	فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَـٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ٦٥
66. And We judged (*revealed/conveyed*) to him *tha'leka*(*afar-that-it/*)[x] the matter, that *da'bera*[39] (*rear-most/last of*) those (*people*) (*is*) *maqtoo'on* (*to be cut off/to be rooted away*) *mussbeheena* (*as they reach morning*).	وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَـٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ٦٦
67. And came the city's[w] folks[w] *yestabsheroona*[40] (*they seek pleasant tidings*) (*i.e. rejoicing for the new arrivals*).	وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ٦٧
68. Said [*he*]: verily these (*are*) my guests, so let-not you [z] scandalize [*me*][41].	قَالَ إِنَّ هَـٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ٦٨
69. And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-not you[z] disgrace [*me*][42].	وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ٦٩
70. Said they[z]: Have [and][43] not [*we*] forbad you [g] *a'n* (*regarding*) the worlds.	قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَـٰلَمِينَ ٧٠
71. Said [*he*]: these (*are*) my daughters, *en* (*if*) you[c] were doers.	قَالَ هَـٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَـٰعِلِينَ ٧١
72. By *aamroka* (*your[t] life/religion*) verily they (*are*) assuredly[44] in their inebriety/intoxication addling they[z].	لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ٧٢
73. So took-she[y] them the shriek-she [y] *mushreqeena*[45] (*as they entered the full sunshine after sunrise*).	فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ٧٣
74. So We made its[w] height its[w] bottom and We ill-rained[46] on them stones [w47] of *Sejjelen* (*petrified clay*).	فَجَعَلْنَا عَـٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ٧٤
75. Verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for the *mutawassemeena* (*signa-seekers*).	إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْمُتَوَسِّمِينَ ٧٥

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[38] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

[39] The expression, as in this *Ayah*: "Then cut off last (*of*) the people"= "**قُطِعَ دابر القوم**" meaning *uprooted the last person of such people*!

[40] The word "**استبشر**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

[41] The letter "**ن**" in "**تَفضحون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**تَفضحون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**!

[42] Ibid, only here regarding **تُخزون**!

[43] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

[44] The "**ل**" in "**لعمرك**" is clearly *juratory* "= "**ل القسم**," and the "**ل**" in "**لفي**" is also *juratory* = "**ل القسم**," *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed here by "*assuredly*"!

[45] The word "*mushreqeen*" means as they entered into the *full sun shine immediately after sunrise*, as *sunrise* = "**البزوغ**" and "**الشروق**" = *full sunshine after sunrise*! See **التاج**!

[46] In Arabic there is a *distinction* between "**مطر**" = rained, and "**أمطر**"=ill-rained, as "**مطر**" = **في الخير** and "**أمطر**," **في الشر**see **الراغب**! In this case"**أمطر**" is used! So for *lack* of "**أمطر**" in English, I chose ill-rained!

[47] The word "**حجارة**"= [*she*]-*stones* is *plural of multiplicity* vis-à-vis plural of *paucity*! So, *lots and lots of stones*!

76. And verily it[w][48] (*is*) surely by a path[49] sustainer.	وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾
77. Verily in *tha'leka*(*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for the believers.	إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾
78. And *en* (*surely*) [was] the *Ayka'te's*[w] (*thicket's*[w]) companions certainly (*are*) *dha'lemeena* (*injustice-doers*).	وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ ﴿٧٨﴾
79. So We revenged from them and verily both[50] (*of*) them (*are*) surely by a principal manifester.	فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾
80. And *laqad* (*verily, already and affirmatively*) denied the *Hej're's* (*valley between Madeena and Syria*) companions the *mursaleena* (*sent-messengers*).	وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿٨٠﴾
81. And *aa'tayna* (*We accorded/given*) them Our *Aya'te*[w] (*miracles/signs/proofs*) then they [z] were *a'n*(*regarding*)it[w] shunners.	وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٨١﴾
82. And they[z] were carving of the mountains houses *aa'meneena* (*self-safety-securers*).	وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾
83. Then took-she [y] them the shriek-she [y] *mussbeheena* (*as sun rise approached them*).	فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾
84. So not enriched[51] *a'n* (*off*) them what they [z] were earning.	فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٤﴾
85. And not We created the Heavens[w] and the Earth[w] and what (*are*) between them both except by the right; and verily The Hour[w] surely (*is*) *aa'teyaton*[w] (*approaching/coming*)[w] so let-condone [*you*[s]] the condonation the beautiful.	وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾
86. Verily your[t] Lord, He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.	إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨٦﴾
87. And *laqad* (*verily, already and affirmatively*) *aa'taynaka* (*We accorded/gave you*[g]) seven of the *mathaney*[52] (*i.e. Qur'an Surah 1*) and The Qur'an[x] The Great.	وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾
88. Let-not assuredly extend [*you*[s]] your[t] [both] eyes[w][53] to what *matta'na* (*We had let relish the transitory worldly delights*) by it[x] likes/kinds[54] of them and let-not sadden [*you*[s]] on them and let-lower [*you*[s]] your[t] wing[55] for the believers.	لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

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48 That is the doomed city.

49 That is standing sustainedly for all to see!

50 This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Aykah*!

51 The word "أغنى" has triple meanings: (1) *enriched*, (2) *sufficed*, and (3) *benefited*! But "enriched" *includes* the three! As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding*! so "enriched" is *superior*!

52 Commentators of The Qur'an are of *different* opinions as to the meaning of "*the seven mathaney*!" However, the majority seems to agree that it is the Openershe [y], الفاتحة!

53 The expression: "*extended his both eyes*"="مد عينيه" means *desired what someone else has*!

54 The word "أزواجا" in *this Ayah*, *linguistically* and according to *many Qur'an commentators* means: *likes/kinds*!, i.e. أمثال أو أصناف! See اللسان and الطبري!

55 The expression "[*you*[s]] lower your wing" is lofty Arabic *tongue* expression meaning *show* "*softness*," *kindness*, or be "*courteous towards*" all are as *figurative* expressions, as the "wings" are the arms, *symbols of strength*! So when one "lowers" the arms the person makes them tucked to his sides indicating *respect* or *submission*!

89. And let-say [you[s]]: verily I am the *nathero* (*repetitive warner*) the manifester.	وَقُلْ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ٨٩
90. Like what We descended on the portioners[56].	كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ٩٠
91. Who[r] they[z] made The Qur'an[x] *eedheena*[57] (*that which is dismembered*).	ٱلَّذِينَ جَعَلُواْ ٱلْقُرْءَانَ عِضِينَ ٩١
92. So by your[t] Lord, surely [*We*] assuredly[58] question them wholes.	فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ٩٢
93. *Amma*(*regarding*) what were they[z] working.	عَمَّا كَانُواْ يَعْمَلُونَ ٩٣
94. So *issda'a* (*let-promulgate* [*you*[s]]) by what [*you*[s]] (*are being*) commanded and let-shun[*you*[s]]*a'n*(*off*) the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ٩٤
95. Verily We sufficed you[g] the *mustah'ze'eena* (*affirmable jesters/affirmably-jesting they*[z]).	إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ٩٥
96. Who[r] they[z] make with Allah another *elahan* (*a deity*), then will know they[z].	ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ٩٦
97. And *laqad* (*verily, already and affirmatively*) [*We*] know surely you[g] constricts your[t] bosom by what they[z] say.	وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ٩٧
98. So *sabbeh*[59] (*let-say*[*you*[s]]: *subhana Allah*) by your[t] Lord's praise and be[*you*[s]]of the *sa'jedeena*(*kowtowing-they*[z]).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ٩٨
99. And let-worship [*you*[s]] your[t] Lord until comes (*to*) you[g] the *yaqeeno*[60] (*the*: *inevitable certitude/death*).	وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ٩٩

[56] Qur'an commentators vary as to the exact meaning of the word "**المقتسمين**," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'an into *parts*, *believing in some* and *not* in the others! Or also it could mean "*swearer-allies*" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers!

[57] The word "**عضين**" = "*eedheen*," rooted in "**عضى، أي فرّق الى أجزاء**" = *dismembering into parts*! Hence, they *dismembered* The Qur'an! The Qur'an is a single *whole*! When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it!

[58] The "**ل**" in "**لنسألنّ**" is a *juratory*-"**ل القسم**" = "**ل**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"!

[59] The phrase "*subhana Allah*," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah*!

[60] That is death!